Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

A REMEDY FOR SCHISM.

What we insert under this head is an abridgement of a fine article in the Brooklyn Christian Monitor, in the form of a Conference between Ariel and Clement, which the editor informs us is from the pen of Rev. N. Worcester, D. D.

A. Have you, Sir, been apprized of the fact that a principle has been discovered for preventing schism among Orthodox Christians, who differ in opinion on subjects of great importance?

C. I may have seen allusions to such a principle in some newspapers; but I have wished for more information on a subject so interesting.

A. It has been discovered that the doctrines of religion are to be regarded as distinct from the philosophy of these doctrines, as interpreted by different writers. To explain the affair clearly, I will borrow the language of a respected writer who has furnished the following statement;—

"The doctrines of religion are the simple facts of Christianity. The philosophy of the doctrines is the mode adopted of stating and illustrating these facts, in their relation to each other, to the human mind, to the whole character and government of God. From this distinction results the following most important principle of Christian fellowship and of theological discussion. *All who believe and teach the leading facts or doctrines of Christianity are Orthodox, though they may differ greatly in their philosophy of those doctrines, or in their mode of stating and illustrating them, in their relations to each other, to the human mind, to the whole character and government of God.* The philosophy of some of them may be erroneous. It may be dangerous, tending to the subversion of the doctrines to which it relates, and of others, and even all the important facts of Christianity. Still their error is in their philosophy, not in their doctrines. They cannot be charged with error in doctrine, or heresy, without incurring the sin of bringing against a brother a false accusation. It may be a duty to exhibit and oppose their errors; true zeal for 'the faith once delivered to the saints' may require it. But he who deems himself called upon to do this, should be careful to state that he makes no charge of error in doctrine, that it is the error and bad tendency of their philosophy of religion that he is about to oppose."

C. At first view, the principle appears to me as one which, by a judicious application, may be productive of great benefit. If I have not misapprehended, the writer believes that Orthodox men are agreed in "the leading facts or doctrines of Christianity," as these are stated in the scriptures; and that all who are thus agreed should regard each other as Orthodox in doctrine, though they may differ as to the meaning of particular words and phrases, as they are used in scriptural propositions.

A. In connexion with the passage which I have rehearsed, the writer stated several "scriptural facts or doctrines," to which he applied the principle. I will state one of his examples, to evince that you have correctly understood his meaning. He says,—"all are Orthodox, or correct in doctrine, in regard to the divine nature, and are to be so treated, who receive the great scriptural fact, that the Divine Being exists in a threefold distinction, commonly called persons, the Father, Son, and Holy Ghost; partaking alike of the attributes of Deity, and entitled to receive divine worship, and together constitute the one God." Having stated this "great scriptural fact," the writer then alludes to the very different explanations of the doctrine of the Trinity, which have been given by different Orthodox writers.

C. Did the writer find his complicated proposition in the sacred writings?

A. I presume not, otherwise than as implied in different propositions or passages of scripture.

C. Was he not then incorrect in calling his proposition a "great scriptural fact?" Is it not clearly his philosophy of scriptural propositions, or the result of his reasoning from various texts compared together?

A. On reflection, such indeed appears to be the fact. I wonder that this view of the affair escaped the writer. Perhaps I ought to wonder that it did not sooner occur to my own mind. Be so kind as to favor me with an illustration of the principle, as you suppose it should be understood.

C. In view of the polytheistical creed of the Pagans, or their "Lords many, and Gods many," Paul said to his Christian brethren, "but unto us there is but one God, the Father." This I regard as the "great scriptural fact" in regard to the divine nature, or rather the divine personality. All classes of Christians profess to believe the doctrine as stated by the apostle. In explaining it, however, they disagree—nay "differ greatly." In my philosophy of the doctrine, God is but one person—in your philosophy he is three persons. Besides, the different explanations of the three persons, by those who assert a belief in the doctrine of the trinity, are perhaps as numerous as the points of the compass, and some of them are about as opposite to each other as the poles.

A. I cannot deny that you have given a fair illustration of the distinction between a scriptural doctrine and the philosophy of that doctrine. I regret that the writer from whom I have quoted, failed to state his example for illustration in the language of some inspired writer. * * * * *

C. Let us recur to your "practical principle of Christian fellowship," as you introduced it. "All who believe and teach the leading doctrines of Christianity are Orthodox, though they differ greatly in their philosophy of those doctrines." Do I repeat correctly?

A. I think you do; but what have you to object to this statement?

C. It was not for the purpose of objecting that I recalled the principle, but to remark how very important it is that we should state our doctrines in the language of scripture, when we think of making them a test of Orthodoxy. This must be obvious to you from what has already occurred in this interview.

A. This indeed seems to be proper and desirable, so far as it can be done. I clearly perceive that when we substitute our philosophy for scriptural doctrines, we take ground which will be controverted by those who agree with us in the doctrines, yet dissent from our philosophy. But can we state all the leading facts of Christianity in the language of scripture, so as to exclude sectarian philosophy from the form of our articles of faith?

C. I think we can with sufficient clearness and precision. I will attempt to do it in a two-fold form; or by exhibiting two scriptural propositions relating to the same fact or doctrine, one of which may be illustrative of the other.

1. "Jehovah is our God; Jehovah is one." Deut. vi. 4. "To us there is but one God, the Father." 1 Cor. viii. 6.

2. "By one man sin entered into the world, and death by sin." Rom. v. 12. "By one man's disobedience many were made sinners." Rom v. 19.

3. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John iii. 16. "The Father sent the Son to be the Saviour of the world." 1 John iv. 14.

4. "In due time Christ died for the ungodly." Rom. v. 6. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." 1 John iv. 10.

5. "But God raised him from the dead." Acts xiii. 30. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20.

6. "Thus it behooved Christ to suffer, and to rise again the third day, that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 46. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14.

7. "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "Whosoever believeth that Jesus is the Christ, is born of God." John v. 1.

8. "Not every one that saith Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of the Father who is in heaven." Matt. vii. 21. "Blessed are they who hear the word of God and keep it." Luke xi. 28.

9. "God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. vi. 14. "He who raised up the Lord Jesus, shall raise up us by Jesus." 2 Cor. iv. 14.

10. "The Father judgeth no man, but hath committed all judgment unto the Son." John v. 20. "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad." 2 Cor. v. 10.

That these are "leading facts or doctrines of Christianity," you will not deny.

A. You have indeed succeeded in stating the leading facts or doctrines of Christianity in the language of scripture; but I suspect very few Christians of any sect would deny them in this form. Their reverence for the Bible would restrain them from objecting; yet many explain them in a manner which seems to me equivalent to a strong dissent. What are we to do in such a case?

C. The plan or 'principle of fellowship,' answers the question. Such results were anticipated, and we are taught to regard the different explanations as the philosophy of different persons in regard to doctrines in which they are agreed.

A. Very true; but the object of the principle was to prevent schism among the Orthodox, not to open the way for fellowship between them and heretics.

C. Such indeed seems to have been the principal object; but to effect this, the writer found it necessary to state *who are the Orthodox;* and you will recollect that he says emphatically—*All who believe and teach the leading facts or doctrines of Christianity are Orthodox, though they may differ greatly in their philosophy of those doctrines.*

A. You are correct; but I had not been aware how extensively the principle might operate.

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A. I am convinced that there has been a great misapprehension on our part, and much fault in our manner of treating dissenting brethren. The principle which we have recently adopted, and what has been said to illustrate and enforce it, can hardly fail to expose our inconsistency. I perceive clearly that your dissent from us was a dissent from our "philosophy of scripture doctrines," and not from any doctrine of Christianity as stated in the Bible. Alas! how often have we "incurred the sin of bringing a false accusation against a brother," not against an individual only, but against myriads of brethren, of whom we knew nothing but their dissent from our "philosophy of scripture doctrines." As you have often intimated, there is something in such conduct not easily reconciled to Christian humility and benevolence.

C. Such 'sin' and inconsistency have not been peculiar to any one or two sects, nor are they of recent origin. Like the martial spirit, and the practice of war, they have been so long popular that the minds of many good people have been so bewildered as not to perceive their total contrariety to the spirit required by the precepts of the Messiah, and enforced by his example. Should the "practical principle of Christian fellowship," be generally and cordially adopted, such 'sin' and inconsistency will be not only discovered but lamented, abhorred, and abandoned. It will then be better understood how all believers in Christ may 'be one,' according to his prayer for them, and yet "differ greatly" in their philosophy of scriptural doctrines. By making the scriptural forms of stating these facts and doctrines, the only standard of Orthodoxy, the several sects will then have 'one faith.' If to this they add obedience to the 'new commandment,' and love one another as Christ has loved them, they will be of 'one spirit,' and one with the Son and the Father. To make the scriptural statement of facts or doctrines the only test of Orthodoxy will be an important preventive of schism; but obedience to the 'new commandment' is still more important.

[From Whitman's 'Village Sermons.']

BENEFIT OF AFFLICTIONS.

We know very little of real grief until we have been called to part with some endeared friend. We may indeed witness the sorrows of our neighbors; we may truly sympathize in their bereavements, and we may conclude we have felt something of the severity of affliction. But when death enters our own doors, and takes from our sight those who have become endeared by all the ties of association and friendship, we discover our mistake. We then experience feelings which never before pained our hearts. We then realize the bitterness of grief, and are almost ready to sink under the burden of our afflictions. But the voice of religion whispers peace and consolation. It teaches us that our trials are ordered in love and designed to benefit our souls. Let us then inquire in what way the loss of friends is calculated to do us good.

1. The loss of friends benefits our souls by reminding us of our dependence on our heavenly Father. When we and our relatives are in health, when our exertions are crowned with desired success, when the world smiles on our labors, we are prone to forget our dependence on that Being who gave us existence and all our powers, who loves us as his offspring with an infinite affection, who has always upheld and supported us in life, who is the author and giver of all our blessings, and who has never forgotten us for a moment. In such seasons of prosperity our thoughts are too apt to be confined to ourselves and our private interests, to the engaging pursuits and concerns of time, to plans and exertions for securing the treasures and honors and enjoyments of this world. And amidst so many present comforts and engagements, so many desired and anticipated pleasures, so many animating hopes and prospects, we become almost wholly unmindful of the original fountain of all our success and happiness.

But when death enters our family circle, and lays prostrate some beloved member, and the anguish of a bereaved heart fills our eyes with tears of sorrow, our minds naturally revert to our ever living and ever present Father, the bestower and destroyer of our comforts, the supreme arbiter of life and death. The distressing event suggests such thoughts and reflections as are calculated to afford us consolation and improvement. We then recollect that our heavenly Parent is infinite love, that he regards all his children with paternal tenderness, that he never afflicts in anger or wrath or resentment, but in benevolence and for the best good of all concerned. We also remember that he has been showering the most necessary, valuable, precious favors upon our unworthy heads. Such reminiscences remind us of our past forgetfulness, ingratitude and disobedience. We sensibly realize that our Father has never forsaken us, though we have been unmindful of his care and blessings. We feel that he has been our unfailing benefactor, though we have rendered no thanksgivings for his unmerited favors. We are conscious that he has been unto us a most tender parent, though we have been disobedient children. We conclude that he has a perfect right to do with us and ours as he pleases, and that he may withdraw our dearest mercies when he sees best for the benefit of all concerned. Such are some of the thoughts concerning our heavenly Father, which death naturally suggests to our minds.

Let all the afflicted then cherish these good impressions. Let them influence you to a more perfect imitation of the Christian pattern. Resolve to render supreme love to your heavenly Father, who loves you as his offspring, who is daily giving you proofs of his affection, who will ever order the events of your lives in wisdom and goodness, and who will never leave nor forsake those who confide in his perfections. Not only resolve, but enter upon the immediate execution of your resolutions. Let your sincere devotions daily ascend to the throne of heaven from the secret closets of your own minds. Daily meditate on the works of the Almighty around you, and on his character and government. Daily examine the records of his holy will, and carefully compare yourselves with its divine requisitions. Daily endeavor to become perfect even as he is perfect, and thus prove yourselves his obedient children. Do this, and the design of providence in the removal of your friends will be answered. For your hearts will be benefitted, your characters will be improved, your happiness will be increased, your preparation for the further trials of this changing scene will be strengthened, you will find by joyful experience that it has been good for you to have been afflicted.

2. The loss of friends benefits our souls by reminding us of our obligations to our Saviour.

When our friends are called to bid us farewell, and we follow their mouldering remains to the house appointed for all living, and there see them placed forever beyond the reach of our mortal sight, we are greatly troubled in spirit. We cannot endure the thought of everlasting separation. We cannot bring our feelings to pronounce a final adieu. And in the agony of our grief we inquire, 'if this is the last we are ever to behold of our departed associates? if it be possible that all the loveliness, and affection, and intelligence of the endeared relative—if it be possible that all which gave interest and worth and beauty to the decaying body, can be confined by the clods of the valley.' In this moment of deep anxiety, of painful doubt, of agonizing fear, the voice of Jesus bursts upon our hearing, I am the resurrection and the life. He that believeth on me shall never die. In my Father's house are many mansions, and where I am there ye shall be also. In such a time of need this gracious friend interposes to relieve our wretchedness, to solve our difficulties, to dissipate our forebodings, to assure us of a future existence beyond the grave, and to confirm us in the animating belief of a happy reunion of all the ransomed of the Lord.

PRINCIPLES OF SCRIPTURAL INTERPRETATION.

The following remarks "on the importance of adhering to acknowledged principles in the interpretation of the scriptures," we quote from the Christian Pioneer.

It is a frequent subject of complaint, that the scriptures, which purport to contain a revelation or disclosure of the Divine will and purposes toward mankind, should have been attended with so much uncertainty, or have been liable to such different interpretations, as to have proved the occasion of various and discordant opinions. Now, though it cannot be denied that there is so much of peculiarity even in the historical and practical parts of the Jewish and Christian scriptures, as to render a pretty intimate acquaintance with their contents necessary to the clear understanding of many particulars relative to the phraseology and allusions; yet it appears to me, that the main source of oppositions of sentiment, with respect to the great principles of theology, has arisen from a palpable departure from plain and acknowledged truths, and from the adoption of systems with which those truths are utterly irreconcilable. All who profess to receive those scriptures as the guides of their faith and practice, maintain that there is one God,—that "beside Him there is no other,"—that he is the source and perfection of all power, and knowledge, and intelligence, and all moral excellence; and that He "made man out of the dust,"—"that he is dust,"—and that "unto dust he will return,"—that this is a sentence which God denounced upon him, in consequence of sin; and that, though it was delivered on occasion of one particular act of transgression, committed by one man, yet it hath "passed upon all men." They further maintain, that one act of righteousness or obedience on the part of one man proved the occasion of a gracious proclamation, that all men will be delivered from this "dust of death," to which they will have been reduced; that after the pattern which was exemplified by that man of distinguished righteousness, all men will be raised from death; and that those whose conduct in this life shall have most resembled his, will, like him, be subjected to no more death, neither sorrow, nor sickness, nor pain, but will drink freely and forever of the waters of the river of life and happiness.

Such, if I mistake not, is the general impression produced by the perusal of the Bible; and if mankind would be consistent in adhering to these principles which they agree in maintaining, they would never suffer a few obscure expressions, detached probably from all proper regard to their connection, to betray them into conclusions which militate with those principles. To instance in the great distinguishing doctrine which pervades the scriptures, that "Jehovah our God is one Jehovah;" let it be uniformly adhered to, in the sense which it must have conveyed to those to whom it was immediately addressed, to the plain Israelitish nation, uninitiated in the arts of scholastic causistry, but who well understood the simple and unequivocal meaning, uttered to them in their native tongue, in the single and awful accent of one divine voice; let any man in imagination rank himself in their number, bearing in recollection that there then existed no Athanasian, no Nicene, nor even Apostolic creed, or Litany, or thirtynine articles, or catechism, destined to confound the first dawnings of intellect upon the simplest and most momentous of sacred principles; and what must have been his conclusion from the declaration—"I am Jehovah, thy God, who hath brought thee out of the land of Egypt; *Thou shalt have no other gods before me?*" Could he have formed the conception, that the God who thus addressed a whole nation, with one clear and mighty voice, in the first person singular, might in reality, consist of several persons possessing a common essence? Could a representation which so completely converts the plainest language, suited to the plainest capacities, into a mere matter of "words and names," have entered into his or any other human mind so circumstanced, and trained as were that large body of persons, to whose common sense and understandings this voice of sacred thunder was addressed? If the sense of the words were as simple and unequivocal as it must have appeared to those to whom they were addressed, it inevitably follows, that they were most solemnly called upon to the worship and service of one Divine Person, one Lord or Jehovah; that as his chosen and peculiar people, they could not, without rebellion, presume to offer religious homage to any object excepting *Him*, who had clearly annouced himself to them in this single capacity.

Now, if this principle remain fixed in the mind as an invariable sentiment, as the great *fact* which the Mosaic dispensation was expressly directed to establish, with what clear understanding and conviction may the sacred pages be perused with respect to their bearing upon this great principle. As they *appear* to be most remote from all uncertainty upon this essential point, and abound in language *apparently* the most simple, luminous, and solemn with reference to it; so will they be seen to *be* (with comparatively at least a very few shades, minute, almost evanescent spots, upon a solar disk, far too inconsiderable to be regarded as any serious impediment to his glory and usefulness,) exactly what they so manifestly *appear*. The patriarchs and prophets, the Saviour and his apostles, will be seen in strictest unison, though in uniform opposition to the systems and practices of the world in general, advocating the great doctrine, which cannot, in any other terms, be so clearly and distinctly expressed, as in the words of the Jewish legislator, and reiterated by Christ, that "*the Lord our God is one Lord.*" On the other hand, if this principle be departed from, and a distinction made between persons and essence, which involves the simplest and clearest ideas in application to the most solemn and momentous of all subjects, in utter obscurity; and this is held forth as a *mystery* which must be believed, though it cannot be understood; a dark and dismal shade is at once thrown over the glory of the sacred writings; their most simple, perspicuous, and solemn language must be viewed as having a latent reserve, which, to the *uninitiated*, must be wholly undiscernible; and since *these* cannot be relied upon as clear and unequivocal, the *mystery* may well be supposed to lurk under some comparatively obscure expressions, the purport of which, from peculiarities of circumstances, language, phraseology, and allusions, and from that breaking down of paragraphs into detached parts, as if consisting of so many distinct aphorisms, which has been adopted in our common version, it may not be easy, for the most unbiassed mind, with the best helps, precisely to decipher.

If we compare some of the passages which are alleged in proof of a plurality of persons in the 'Godhead,' and of the deity of Christ, with similar expressions applying to the chosen people of God, whether under the Jewish or Christian dispensation, it will tend to show in what manner the preconceived opinion operates, in imparting a mystical air to expressions which would otherwise be easily seen to be accordant with the general purport of the scriptures. John x. 30, "*I and my Father are one;*" chap. xvii. 11, "Holy Father, keep through thine own name those which thou hast given me, *that they may be one as we are.*" See also, ver. 21—23. When these passages are compared together, and it is considered that Jesus ever spake

and acted in strict consonance with the will of "Him that sent him;" and that it was most desirable that his disciples should be perfectly united with them in the same beneficent views and pursuits, embracing the general salvation of the world; can there be any difficulty to the unbiassed mind, in perceiving, that this must be the true purport of the expressions in both cases? Does not Christ, in the verse immediately preceding, expressly declare, that "the Father who *gave* him" his disciples, "is *greater than all*;" and in the words quoted, *piously entreat* that they may be one *as* he and the Father are? What then but the *previous hypothesis*, and not this declaration, can have given rise to the idea, that he is essentially the same being as the God whom he adored? This moral oneness, this unity of mind and spirit which subsisted between God and his "beloved Son, according to the spirit of holiness," and for the diffusion of which he prayed, was accordingly realised to a surprising extent, in the union of persons previously the most remote, and the most adverse from each other —between Jews and Gentiles, Greeks and Barbarians, bond and free, insomuch that these distinctions became lost in the common cause, and *all were one in Christ Jesus*. And would those in the present day, who profess to take the scriptures as their common rule of faith, drop their mystical ideas about oneness of nature, and diversity of persons, and unite in the spirit of love and charity, to regard themselves as "one body," animated by "one spirit," having "one hope of everlasting life, *one Lord, one God and Father of all*;" they would bring home to their mutual experience, the oneness of which Jesus speaks; or, in other words, they would be one, even as Christ and the Father are one.

SUNDAY SCHOOL SOCIETY.

[We gave last week a report of the remarks of three of the gentlemen who addressed the meeting at the late anniversary of the Sunday School Society. We have since been favored with a report of the remarks of Rev. Mr Brooks of Hingham, which we here insert.]

REMARKS OF REV. MR BROOKS OF HINGHAM.

Mr Brooks said,—I fully and heartily accord with the varied and appropriate eulogies now passed upon Sunday Schools by the gentlemen who have preceded me. I will, with your permission, change the current of remark to ask, What we can *do* for Sunday Schools? How can we aid teachers in giving to their pupils a proper knowledge of the Bible?

It seems to me our wants, in this respect, are pressing and multiform. How can a teacher convey connected information from the Old Testament? There is, I fear, a want of well arranged and accurate ideas. We need a history of the Old Testament, as well adapted to children as Milman is to adults. Attached to this history we want a map of Palestine in a proper form. We want one so cheap as to be in the hands of the poorest child.* Many of the most interesting scenes related in the Old Testament derive peculiar force from their connexion with the mountains, rivers and cities of Palestine.

This history should begin with describing, what, for convenience, I will call the *external* condition and circumstances of the Jews. I mean the geography of their country, their wanderings, settlement, trade, antiquities, dwellings, clothing, feasts, civil and social customs, arts, government, sacred places, persons and things.

These being sufficiently explained, their *internal* history will be peculiarly interesting and valuable. Their hereditary opinions, their laws of usage, their ritual, their ideas of God and his government, their social morality, their feelings towards strangers, their distinctive nationality, and above all, their hopes of a Messiah, these may be so arranged as to exhibit the spirit of their nation and shew the power of their writings.

I truly wish such a history might be prepared for our Sabbath Schools.

I beg leave, Sir, to say a word about the New Testament history. I have frequently asked intelligent persons, if they had a clear and connected view of the history contained in the four gospels? The uniform answer has been *no*. The fact is, that most of the circumstances, precepts, parables, arguments, visits and actions recorded in the gospels, as connected with Christ and his Apostles, lie, in most minds, in a confused mass without order or relation. They can remember a certain fact or parable the moment one is mentioned; but, to connect it with what preceded and what followed they are wholly unable. Now, why is this ignorance so common? I think it owing chiefly to our not having a gospel history, as harmonized by Carpenter, in one short, plain, methodical narrative. Reading through the gospels *in course* is not a fit way for most minds to gather all the facts into a succinct and easy history. Their mixture, in this manner, would impart confusion rather than historical order. I have thought, from a short trial, that every important truth, fact, argument, parable and promise contained in all the gospels might be gathered into one short, methodical and accurate history, containing no ideas except those included in the sacred text. This history should be expressed in the most simple terms, and written in that graceful and fascinating style which is found in that beautiful little book, "The Times of the Saviour."—Such a history would be of signal service both to teachers and to children; and with the aid of Le Clerc's Harmony, Wait's Gospel History, and several similar works, it might be prepared. From such a history our pupils will be able to gain among other things an idea of the spread of the gospel. They will see how the glad tidings of salvation were recorded by Matthew in Judea for the Jews, repeated by Mark in Italy to the Roman converts, echoed by Luke in Achaia to the Grecian cities in Greece, confirmed by John at Ephesus to the churches in Asia, and diffused by Paul in all the cities and all the churches.

I truly hope that some one may soon furnish our Sabbath Schools with such a history.

* The speaker was here misunderstood in consequence of the brief form of expression used. We have his authority for saying, that he did not intend to intimate there were not several good maps of Palestine, but that we needed some one of them put into the cheapest form possible.—*Ed. Reg.*

[For the Christian Register.]

PIETY IN THE FIELDS.

Mr Editor.—I was struck with the following extract from a letter by a young man, who being out of health, has devoted himself to an agricultural life. There is a beautiful simplicity and piety in it, which I am sure will recommend it to your readers, and I send it the rather that many, who devote themselves to a similar way of life, think of nothing more than getting a living. Religion, alas! is too much in the minds of many connected with times and places, with sermons, and uttered prayers, and devotional books. But these are but helps to kindle the spirit, and if they are rested in as all-sufficient, there will be no true and heartfelt piety. These are nothing but *helps*,—stepping-stones to higher regions of devotion. Books are worth nothing except so far as they inform and improve the mind, and send it out into society, with a thirst to carry into practice the noble truths they recommend. The sermon and the uttered prayer are worth nothing, unless they quicken us to be "doers of the word and not hearers only." And the earthly sanctuary, what is it, but an introduction into that vast and magnificent sanctuary of the universe; where everything we see, ought to preach to us, and spiritualize the soul, and lead it to the worship of that Being who dwelleth in the temple not made with hands! Let all our occupations, whatever they are, speak to us of our duty, and direct us to God, and then we shall have a piety which no church-going, nor reading, nor prayers, can of themselves give, and which are of themselves useless. C.

———, *Vermont, May* 13, 1832.

* * * * *

Should you like a description of this section of the country where I reside? I cannot promise a perfectly just one, but can say that for magnificence and beauty of scenery, few places can exceed it. To the east of our house the ranges of the Green Mountains,—the snow as yet lying upon their summits; to the west, the lofty peaks of the Catskill divided from us by the beautiful Lake Champlain; nearer to our cottage, smaller mountains rise above and around us, rivers and lakes add their beauty to cultivated farms, fine materials for the poet and the painter. This leads me to observe, how few feel an interest in these things, especially among the laboring classes. For my own part, I never yoke my team to do a piece of ploughing, but as I follow the furrow, my heart is full of the magnificent scenery around me, and I cannot help thanking my God that I am placed in the midst of so much to look upon and admire. Some perhaps may regard this as an extravagance of feeling and say, a farmer has no time to spend upon the examination of such things; but *I* say, were any of those who pursue my manner of life, to stop now and then ere they crush the flowers with their fragrance under foot, and reflect by whose hand the everlasting mountains were set in their places, it would have a tendency to make them feel more courteous in their ways towards mankind, and to reverence the power, and love the goodness of that Being, who "created these things for the service of man."

Burns was a ploughman, and a poet too. I have read many,—nearly all his poems. There are one or two, which are particularly touching, and seem to show that the employment of a farmer is not incompatible with the fine feelings of the soul. Take for example his "Verses to a mountain daisy,"—which was turned up by him, while ploughing; also his "Cotter's Saturday night," which cannot be read without interest by any one who can feel.

There are very few of our farmers who read; they say they cannot find time; yet they can find time for other pursuits not so useful, for idle and bitter discussions, &c. The fact is, after all, that want of *inclination*, rather than want of *time*, should be their excuse. I grant that our employments are laborious in the extreme, and that at times nature feels exhausted; but to say that *no* time can be deducted for other purposes is not true; at least I find it so. I work hard, but I can snatch a moment before going to bed, to read a paragraph or two; and if men would only employ such little scraps of time, and apply them faithfully, we should have no complaint about *want of time*. I consider an intelligent farmer as one of the most honorable members of society, notwithstanding he goes dressed in his brown frock, or leather apron. F. D. F.

[For the Christian Register.]

BOOKS FOR CHILDREN.

Mr Editor,—A great deal has been said and done of late respecting books for children, and I rejoice to find that it is now a comparatively easy task to obtain a competent supply of books of a suitable character for furnishing a juvenile library at almost any of the bookstores in the city. But I think that in one respect there is much room for improvement. Indeed I think that there is a loud call for a reform, and that the call must be attended to by those whom it concerns. I refer to the very imperfect manner in which children's books are *bound*. I do not know how it is with others, but it is a fact that many of the books I have purchased for a juvenile library for the last few years, and for my own children are so miserably put together by the binder, that the leaves become loose, often before they have been used a week, and must be newly bound or destroyed before either the covers or leaves are soiled. This ought not so to be. There is a fault somewhere, and it should be corrected. It would be better to pay five or ten cents more for a volume at first for extra binding, than to be obliged to pay twenty or twentyfive cents per volume for re-binding after a few weeks' use. Verbum Sat.

[For the Christian Register.]

EMULATION.

Mr Editor,—Judging from the expression of public feeling here, I am warranted in saying, that it would be a source of great satisfaction, to know that measures are taken by those associations whose object is the advancement of education, to discourage employing emulation as a means of promoting literary excellence. It is not of course supposed that these bodies have the power of *prohibiting* its being employed; but as having in a great measure the direction of such affairs, it is evident that they have the power of greatly influencing instructors by their suggestions and advice. As one who has had an opportunity of knowing the feelings of parents on the subject, I can say that there is a strong public dislike to this system of teaching. Many have expressed their decided disapprobation of it, from the ill effect it has not only upon the actual progress of the scholar, but upon his feelings and disposition also. Not being prepared, however, now, to enter upon the merits or demerits of the question, I would merely suggest the possibility of substituting some better, certainly more acceptable method. It is well known by various publications in Europe, that the moral sentiment of the community *there* is becoming more and more opposed to the system. It is said, that by late experiments made by some individual teachers in our own country also, instruction is found to be communicated with quite as much ease, and the improvement of the scholars has been in fact greater, than in previous cases where the usual method of rank was adopted; that is, the *general* improvement of the school was greater. Those whose powers of acquisition were naturally greatest, seemed to lose none of their relish for study, and were in no way more deficient than before. But those who were before dull evidently made greater progress; since, as they found that there was no unjust distribution of rewards, or conferring honors upon those who by means of greater natural talents than themselves made acquisitions which *they could not*, or for some other reason, (perhaps because they were thus placed in an equality of condition,) they engaged in their studies with greater alacrity, and with a manifest willingness and desire to study to the best of their abilities. Is not such equality of condition most consistent, too, with the republican principles in which Americans are educated?

But it is not attempted here, by any means, to set forth all, nor half the evils of employing the principle of emulation. In the growth of the moral as well as the intellectual powers, they are more numerous than most people are apt to suppose. Besides, if we find that an equal degree of study may be effected without the aid of this principle, what admirable effects might be produced, if instructors were careful to cultivate, instead of this, the instinctive principle of curiosity, or a love of knowledge, or some other principles less obvious perhaps, but at the same time less injurious in their tendency.

I have not penned this communication for the sake of controversy, for it is probable that some have different views; but if possible, to call the attention of those who are interested in the subject of education, or engaged in instrction, to the adoption of some other method less liable to objection. If decided opinions have already been given against the system by the associations above referred to, I have no farther sentiments to declare, but the hope that by the expression of those opinions this system may be discountenanced, and soon set aside by the friends of morality and sound philosophy. J.

[For the Christian Register,]

AFRICAN COLONIZATION.

Mr Editor,—I was sorry to see in your paper of last week, the article which you inserted on the last page respecting the colony in Liberia. I wished that you had at least named the source from which that article was taken. It originally appeared, I believe, in 'The Liberator,' a paper distinguished by the acrimony with which it has conducted its warfare against the Colonization Society. If every reader took the trouble of examining the character of articles that fill the columns of our secular or religious journals, it would be unnecessary to add anything to your editorial remarks on the subject. But as I find that some persons have been disquieted by the contradiction between this letter writer and other numerous and better statements, I beg leave to ask what credence should be given to an irresponsible, anonymous writer, who not only impugns the veracity of respectable men but imputes to them bad motives, and screens himself from detection behind a condition of secrecy, which he pretends is necessary for his safety. Sir, is there the least probability in this charge against the Managers of the Colonization Society? Is it not refuted by its own extravagance? To adduce proof of its falsehood would do no good, if the assertion of an anonymous correspondent of a journal, in the management of which judgment seems to have no proper control of talent, is held to be good authority. I will not ask where this letter purporting to have come from Liberia was probably written; but I beg every one, who has received any unfavorable impressions respecting the colony from its perusal, to read it again, and see if there be not internal evidence that it is the production of a disappointed or an angry man. Let the Colonization Society be attacked openly and fairly, if its enemies can find occasion of assault.

Let the warfare be open, as it is conducted by the editor of the Liberator. And with your leave I will add one word respecting his book, of which a correspondent of the Register gave an ample table of contents, a short time since. The writer avows in his introductory remarks that his hostility to the Colonization Society is founded on the disinclination, or if you please, the resistance of that Society to the project of *immediate emancipation*. I have not the book with me, or I would extract the passage. Now, Sir, when an opponent acknowledges that this is the ground of his relentless hatred of a scheme which many wise and good men reckon among the chief philanthropic enterprises of the day, one may be excused for not valuing highly either his opinions or his arguments. A Friend to Colonization.

[For the Christian Register.]

UNITARIAN MEETING IN BRATTLEBORO'.

Mr Editor,—It has been proposed from several quarters to hold public meetings of Unitarians Chistians in different places, similar to those which are held in Boston by the American Unitarian Association. I send you an extract of a private letter on this subject. S.

I am more and more convinced from what I saw and heard in Franklin county in this State, and at Brattleboro', that all that is necessary to promote the cause, is to have the subject brought distinctly before the public mind, and that there never was was a more favorable time to do this than the present. A spirit of serious inquiry is gone forth and it is not to be satisfied with anything short of increasing light and truth. A meeting was holden in Brattleboro', on the afternoon of the ordination. And although the assembly had been in the church three hours, in the ordination services,—they assembled in an hour after, and filled the house, and listened apparently with intense interest to the gentlemen who addressed the meeting, for two hours and a half, more. The standard of Unitarian Christianity seemed to be planted firmly among the Green Mountains of Vermont. The gentlemen, and ladies too, seemed to rejoice in that day's service to the cause of Liberal and rational views of the Christian faith. I do not know why some account has not been given of it. It was expected from Brattleboro'. As much might have been said of it in truth, as of the meeting at Danvers.

CHRISTIAN REGISTER.

BOSTON, JULY 14, 1832.

THEOLOGICAL SCHOOL AT CAMBRIDGE.

The annual exhibition of the Theological School at Cambridge will take place on Wednesday, the 18th inst. in the College Chapel, at 10 o'clock A. M. Eleven gentlemen who leave the School are expected to perform.

In the afternoon at 4 o'clock there will be a public meeting of the Philanthropic Society of the School, in the College Chapel. The Society will be addressed by several gentlemen not connected with the School.

This will be an interesting occasion to the particular friends of the School, as it will also, we doubt not, to our citizens generally who may find leisure to attend. The performances of the gentlemen who leave the School have been considered, from year to year, as rising in merit; and those who have attended the exhibitions have felt themselves fully rewarded. On the present anniversary, the exercises of the afternoon will undoubtedly be an interesting and agreeable addition to the usual performances, and we hope they may aid in awakening in our city, and among the population of our neighboring towns generally, a greater desire to honor and encourage the School with their presence on the occasion.

*** We defer, for want of room, some editorial articles and communications intended for this week's Register.

*** An original obituary notice of Mrs Emerson, was received just as we were putting our paper to press. We regret the necessity of deferring it to our next.

RELIGIOUS INTELLIGENCE.

INSTALLATION AT HARDWICK.

[A correspondent has favored us with the following account of the recent Installation at Hardwick, Massachusetts.]

Agreeably to appointment the Rev. John Goldsbury was installed to the pastoral office over the First Congregational Church and Society in Hardwick, on Wednesday, 4th inst. The day was pleasant, and a numerous and highly respectable audience listened with much apparent interest to the services on the occasion; which were as follows.--Introductory Prayer by Mr Noyes of South Brookfield; Reading of the Scriptures by Mr Jones of Hubbardston; Sermon by Mr Thompson of Salem; Installing Prayer by Mr Thompson of Barre; Charge by Mr Hull of Carlisle; Right-hand of Fellowship by Mr Smith of Warwick; Address to the Society by Mr Farr of Gardner; Concluding Prayer by Mr Wellington of Templeton; Benediction by the Pastor.

We have not time to speak much in detail of the written performances. They were worthy of the occasion, and were listened to with much satisfaction. The Sermon, though perhaps too long, will we think, reflect credit on its youthful author. We hope it will come before the public. The Charge was what we think a Charge should be—plain, direct and affectionate. The Fellowship of the Churches by Mr Smith was appropriate and pertinent. Mr Farr's Address was after his peculiar manner,—emphatically an *Address*. Every one must have felt that it was directed to himself. We have thought there was frequently a mistake in this part of ordination service. Mr Farr took the right ground. He communicated to the Society his views of their duty to their minister, without going into a minute description of the mystic relation which existed between them. We believe the Address will do good; and sincerely hope, if the Sermon is published, that this as well as the other written performances, will accompany it.

It is known perhaps by many of your readers, that this society but recently parted with the labors of a highly respectable gentleman to whom they were strongly attached. They have done themselves credit in so soon supplying his place with another to go in and out before them, and to break to them the bread of life. May the pleasure of the Lord prosper in his hands.

Bowdoin Street Church. Rev. Mr Winslow, formerly of Dover, N. H. has been invited to succeed Rev. Dr Beecher, in the pastoral office of the Bowdoin Street Church, which he is about to resign for the Presidency of the Lane Theological Seminary at Cincinnati, Ohio.

Colonization. The Northampton Gazette informs us that at the recent annual meeting of the General Association of clergy of this Commonwealth, in that town, after an Address by Rev. J W. Danforth of Washington city, the following resolution was unanimously adopted.

Resolved, That the Association are deeply impressed with the high importance of the objects and claims of the American Colonization Society, as it regards the suppression of the slave trade on the coast of Africa,—the extension of the rights of liberty and Christianity over that vast continent,—and the exemption of our own country from the evils of slavery, and therefore, that this body earnestly recommend that philanthropic institution to the more fervent prayers, and more efficient patronage of the Christian public.

The New Haven Divinity. The Independent Messinger under this head makes some editorial remarks, a part of which we copy.

This is the cognomen given to the system of theology taught by the professors at the Theological Institution in New Haven, Conn. Our readers are already apprized of the diversity of opinion existing at the various seminaries, and also of the fact that the talents of the most distinguished theologians of the various schools have been arrayed against each other. Judging from present appearances, we should think the controversy on this subject was assuming a serious aspect to the parties concerned, "producing charges not only of unsoundness in the faith, but also of equivocation and dishonesty."

The "Spirit of the Pilgrims," in this city, has opened its pages to writers engaged in the controversy. The June number contains a review of "Dr Taylor's Theological Views," written by Dr Tyler of Portland, and we understand that a gentleman in New Haven has spoken for an opportunity to reply to Dr Tyler in the next number, so that we presume the combatants have thrown down and taken up the gauntlet in good earnest, and from the known talents of the parties concerned, we may expect some severe encounters before the warfare ceases.

Revivals of Religion. The Unitarian Monitor thus remarks.

During the late session of the General Assembly of the Presbyterian church at Philadelphia, a resolution was introduced by Dr Green, the preamble to which recited the "right and duty of the General Assembly to observe and correct any prevailing errors of doctrine or practice in the church, and therefore proposed that a committee should be appointed to prepare a pastoral letter to the ministers and churches, with a view to counteract the disorderly practices which were in danger of injuring the character, and marring the happy results that might otherwise come from the glorious revivals with which God has been and is still blessing our churches." This resolution was the foundation of an animated debate, during which several of the members spoke of the measures pursued in late revivals in a style of pointed disapprobation. We do not remember to have read so many hard things written by those of other denominations of Christians, who have not adopted the new revival measures, as are to be found in the report of this debate. The friends of the revival measures said but little in their favor, though the vote was a very close one, 126 in favor of the letter, and 122 against it. The following extracts may serve as a specimen of the debate:—

Dr Blythe said, "After all that is said about heresy, I dread more for the purity of the church, from this hurrying people into the church, as soon as they give any tokens of conversion, dragging them sometimes from the table of of the drunkard one day, to the table of the Lord the next."

Dr Cox said, "there could be no doubt that irregularities, improprieties, and confusions have taken place in revivals all over the land. I know it, and disapprove of it. And I have not been backward to open my mouth on the subject. But until we move to Utopia or to heaven, we will never have a revival without rubbish."

State of the Religious World. We copy the following from the Report of the Virginia Baptist Missionary Society.

Out of 860,000,000 of immortal beings, who inhabit the earth, 228,000,000 are nominally Christians. Of the remainder, 40,000,000 are Jews, 100,000,000 are Mahometans, 470,000,000 are Pagans! To enlighten these, there are about 700 missionaries. Of this number, 53 are on the Islands in the Pacific Ocean, in a population of about 20,000,000. Under their labors, about 2,654 have professed to be Christians. There are also 53,000 scholars under instruction. In Africa, in a population of 90,000,000, there are 91 missionaries, 2,603 church members, and 7,316 scholars. In Asia, there is supposed to be a population of 300,000,000, 162 missionaries, 3,000 communicants, and 40,000 scholars in schools. There are in South America, with 16,000,000 population, but 2 missionaries from Protestant churches. In the West Indies, there are 140 missionaries, and 65,060 professors of religion. In North America, in a population of about 400,000 Indians, there are 200 missionaries, and 7,124 who make a public profession of religion. There are thought to be about 2,000 domestic missionaries. About 9,000,000 of the scriptures have been circulated in 160 languages; and not less than 160,000,000 tracts. There are in all 45 missionary establishments. To support these plans for doing good, there are expended annually, about $2,140,371.

OBITUARY.

[For the Christian Register.]

MR ADDINGTON D. MUNROE.

Died in Northborough, July 1st, Addington D. Munroe, son of Mr Benj. Munroe, aged 19 years.

There was much in the circumstances connected with the death of this young man, suited to impart consolation to his bereaved parents and

friends, and instruction to all. Endowed by nature with an affectionate disposition and a tender heart, he had endeared himself to his young companions, and given the promise of future usefulness and honor. But, like the young man in sacred history, of whom it is recorded, that *when Jesus saw him he loved him*, but who yet lacked one thing, so this lamented youth was deficient, as he afterwards acknowledged, in one thing that is essential *in* personal religion. Like multitudes of amiable and accomplished youths, he had waited for a more convenient season for dedicating himself to the Lord and attending to the cultivation of his spiritual nature.

But from the commencement of his protracted sickness he manifested an anxious desire to obtain forgiveness for his past offences and the virtues and graces which belong to the Christian character. And long before he was summoned to depart it was apparent to all who saw him that a great and happy change had been wrought in his feelings and character. A serene and cheerful countenance was the index of that peace which reigned within. His conversation was in heaven and of heavenly things; and though he enjoyed with a truer relish than ever the society of his friends and the beautiful objects of inanimate nature around him, and felt that there was much in life that was attractive and desirable, yet he was willing at the call of heaven to relinquish them all;—nay, as the time of his departure drew near, he was more than willing to depart, for he had obtained *a good hope through grace*, and he knew in whom he had believed, and he felt that the sting of death was taken away. J. A.

[From the Daily Advertiser and Patriot.]

MISS CAROLINE DANFORTH.

Died in Brunswick, Me. on the 22d of June, Miss Caroline Danforth, of this city, daughter of the late Dr Samuel Danforth.

In the death of Miss Danforth a small circle are deprived of an estimable friend. Retiring in her disposition, she was known only to a few: but to those few she was strongly and affectionately attached; and to make them happy was the constant effort of her life. They were permitted to observe and feel the true excellence of her character. Miss D. was gifted with high mental endowments, and in her seclusion she was unwearied in giving them the highest cultivation, and developing them by new acquisitions of learning and knowledge. But intellectual cultivation was not the highest object with her. It was her moral nature, and religious affections that occupied the first place in her thoughts. She nourished within her a spirit of devotion, and it was on topics kindred with this, that she most delighted to converse with her friends. Connected with this, was great firmness of character and a high sense of justice. The monitions of conscience were faithfully watched by her, and were never unheeded, or knowingly departed from. Though naturally retiring, she was active so long as her health permitted in visiting and relieving the poor. But as this circle was limited to her view, she placed in the hands of another for distribution a regular and liberal portion of that bounty which she had liberally received from the Author of all good. And it may be added, that to every worthy project of benevolence brought to her notice she gave her sanction and her aid. But in nothing was she more conspicuous than in the noiseless way she had of doing good, observing faithfully the divine command, "let not thy right hand know what thy left hand doeth." She gave, and there was but one other, who knew the source from whence it came.

The close of her life was that of severe suffering; but she triumphed over the intensity of her pain with a calmness, patience and resignation that gave assurance to those around her, that the power of love, of faith, and of hope as developed in the soul of the Christian, is stronger than suffering or death, and will live forever. Her last moments were sustained by the truths of the gospel, and she has gone, we trust, to that mansion on high, prepared for her by a Saviour's love.

[From the Daily Advertiser and Patriot.]

MRS OLIVIA EMERSON.

Died, in this city, on the morning of the 10th inst. Mrs Olivia, wife of George B. Emerson, Esq. in the 33d year of her age.

This is a mournful bereavement, in many respects. Grief for the loss of friends arises partly from the loss which we imagine the deceased to have met with; and partly from the certain loss of survivors. It is very natural for us to think, that one who had lately a home, and in it all that makes home dear, and who goes from it to silence, darkness, and loneliness forever, does sustain a grievous loss, and is truly a subject of sympathy. This lady had just begun upon middle life, having around her every relation which a rational mind could want; and enough to fill a fervent and grateful heart. She was most happily adapted to the station which she filled, and was most happy in filling it. To be suddenly, and forever, withdrawn, seems to be that sort of loss, in which herself is the bereaved party; she seems to have had but half the measure of life, and that herself is the sufferer in having died so soon. This is thinking and feeling after the manner of men; for who among men can tell what is loss, and what is gain, to the dead, at any age, and in whatsoever manner. If the deceased were nothing before they lived, and are nothing when life is ended, it is nothing to them, how long or short, or what, life was. But such a mind, and such a heart as these were, could not be made of earth. The soul that lived in them, and spoke through them, must have held its human abode its own proper term; the departure of such a soul from its adopted frame is no evil to the being, who seems to lose all in the act of their separation It is not for the dead that it is proper to lament; it may be so for the living to mourn for themselves, and for friends to mourn with them. There is much reason for this. No loss comprises more than that of a exalted female; exalted, not by wealth, by fashion, by tolerated follies, but by those qualities, which will live again, if any thing will live. When such a one shows in a lovely person all the fine attributes of a powerful and rich mind, as well as of a chastened and noble heart;—when such a one is a wife, mother, sister, daughter, and a precious friend in an extensive connexion, the loss is irreparable;—when will it cease to be felt, that she was, and is not!—Great men, great officers, of whatever caste, or rank, come up as wanted: society is never at a loss for them, or for something that will answer for substitutes. But where are the materials to be found, out of which to replace, and without delay, that *female mind and influence* which could give character to an age. What a blessed assurance is it, that such a spirit as this one was cannot perish; but will be found again, by all who can follow in the path of her ascent.

DOMESTIC INTELLIGENCE.

CHOLERA.

New York. The number of new cases reported within twenty four hours preceding Sunday 12 o'clock, was 29, deaths 10; new cases where patients were conveyed to Hospitals 13, deaths 11, cured 4. In the Hospital at Bellevue, 57 cases, deaths 14, cured 3, remaining 73. Whole number of deaths during the 24 hours ending Monday, at 12 o'clock, 28; whole number of new cases, 105.

The following statement is from the Journal of Commerce, published in New York.

The great increase of cases in today's report, is from a new source altogether, viz.: the Bellevue Almshouse. There are in that establishment more than 2000 persons in all, generally with constitutions broken down. The Cholera has attacked a good many of them, but has not been so fatal as might have been expected.

Patients continued to be brought in at the Park Hospital rather faster this morning than at any previous time; but the physician there told us at 12 o'clock that the cases now, miserable as is the condition and character of the patients, were almost all of them completely within the control of medicine, if only brought within any reasonable time after the attack.

The Medical Council submitted some recommendations today, to be published to the citizens, cautioning them against exposure to the night air, colds from the sudden changes of the weather, and excesses of all sorts.

They say "the cases continue to occur chiefly among the intemperate, the indigent and the imprudent."

The report of today, it will be seen, exhibits a great falling off in all but Almshouse and Hospital cases.

A dissolute family in Chapel street lost a child by Cholera on Friday. The parents refused all interference for its removal, and it remained until Sunday morning; both parents in the meantime continuing beastly drunk. On Sunday morning the attention of the neighbors was attracted by the groans of the father. On entering the house, he was found at death's door with Cholera, and his wife drunk by his side, and lying by her a still-born infant of which she had been delivered during the night. The man was taken to the Hospital, but died before he arrived.

The following letter was received by the Board of Health Commissioners in this city, from the Physicians requested to visit New York.

New York, 3 o'clock, July 9, 1832.

To the Chairman of the Board of Health Commissioners of the City of Boston.

Sir—We have been a few hours in this city, during which, through the politeness of the Mayor and medical officers, we have had access to the most important sources of information relating to the disease now prevailing in this city. We have visited two of the principal Hospitals, and seen about thirty patients. An inspection of these cases, and the reports of physicians belonging to public establishments of this city, leave no doubt in our minds of the identity of the disease with spasmodic cholera. Hitherto the disease has been stationary or moderately progressive. The report of the Board of Health, to 12 o'clock this day, we have the honor to enclose. It will be seen that the greatest increase in the number of cases during the last 24 hours, has taken place among the paupers and convicts at Bellevue, about two miles and a half from the City Hall.

The limited time in which it has been in our power to attend the subject previously to the departure of the boat, renders it necessary that we should refer to the papers of the day for further statements.

With great respect your obd't servants.

JACOB BIGELOW,
JOHN WARE,
JOSHUA B. FLINT,

Report furnished us officially at the Health Office.

Monday, July 9, 1832—City generally, 18 cases, 4 deaths; City Hospitals, 30 cases, 10 deaths, total 48 cases, 14 deaths; at Bellevue Almshouse, 57 cases, 14 deaths. Total in the 24 hours ending Monday noon. 105 cases, 28 deaths.

The official report of Tuesday announces 109 new cases and 44 deaths, viz.

At dwelling houses,	cases 44	deaths 6
At the Hospitals,	" 22	" 13
Bellevue,	" 43	" 25
	109	44

Cured at the Hospitals and Bellevue 9, remaining cases 124. The Journal of Commerce says—

So much is the disease confined to particular classes of persons and localities, that many physicians in extensive practice have not seen a case.

It is however not *always* confined to the vicious or the low. The lady of one of our most respectable merchants was attacked on Monday, and for a time her life was considered in great danger. She is better today, and will probably soon recover.

A second letter was received from the Boston medical delegation on Wednesday, from which we give the following extract.

After as attentive a survey of numerous cases at Bellevue, and at the smaller hospitals, as the time would permit, we have no hesitation in saying that the disease now prevailing in New York is wholly different in its character from anything we have before witnessed, though varying in some of its minor symptoms, from the character we had derived from books, of the Cholera of the Eastern hemisphere.

From the best information we can obtain from medical men, we are disposed to believe that a considerable number of the cases reported to the board are of doubtful character, and that the cases of actual Cholera in this city are fewer than represented.

The facilities we have possessed for observing the disease in New York have been such as to render it unnecessary that our stay should be prolonged beyond a few days.

The official Report of the New York Board of Health of July 11th informs us that the total number of new cases in private houses was 45, and of deaths 10. In the Cholera Hospitals 31 new cases and 15 deaths. At Bellevue 58 new cases, 25 deaths.

The steamboat President was not permitted to land its passengers at Providence on Thursday, on account of a reported case of Cholera (one of the crew) on board. The passengers were finally landed about 4 miles below, where they were met by the stages. Among them were Doctors Bigelow, Ware and Flint of this city, and Doctors Moran and Tobey of Providence. The former gentlemen arrived in this city on Thursday evening.

We understand that the authorities at Providence and Hartford have forbid any further communication at present between those places and New York.

Albany. On the evening of the 7th ten new cases and three deaths were reported. On Sunday evening the 8th, 11 cases and 3 deaths. Two cases occurred at Greenbush, opposite Albany on the 6th, landed from vessels in the river.

Providence. The Providence Journal denies the existence of the Cholera in that city, and states that it was never more healthy at any season, than it is at present.

Canada. The Quebec Gazette of the 2d instant, states that cases of Cholera continue to occur almost as frequently as ever, but that the number of deaths have considerably diminished.

At Montreal, there were reported, July 3d, 11 cases and 14 deaths; on the 4th, 23 cases and 17 deaths.

Fast. The House of Representatives in Congress have proposed August 2d, as a day of fasting on account of the cholera. Application to the President to appoint a day for this purpose is not to be made.

TWENTY SECOND CONGRESS.

The bill to renew the Charter of the Bank of the United States has finally passed both Houses. In the House of Representatives the vote stood, Yeas 107, Nays 85. It is believed that the President will put his veto upon the act. A letter to the Editor of the New York Journal of Commerce, dated Washington July 7th, says,

It is no longer uncertain that the President has resolved to return the bill to modify and re-charter the Bank of the United States, disapproved. I know this from Senators who are daily in his society. It is as certain as any thing can be, which has not actually taken place. I have reason to believe that he has come to this dreadful resolution, against the advice of three at least of his Cabinet.

I am indeed exceedingly sorry, that the President has ventured upon this rash act. When viewed in connection with the chance that he may be re-elected, and again and again veto the Bank, the question is indeed surrounded with awful import.

The Tariff Bill has passed the Senate with amendments, and been returned to the House, where some of the amendments have been negatived.

It is thought that Congress will rise as early as the 16th instant.

Rail Road Experiments. The following is an "extract from the Report of John Randall, Jr, Esq. Engineer-in-chief of the New Castle and Frenchtown Rail Road Company, to the Board of Directors, dated New Castle, July 4, 1832, relative to the performance of the Locomotive 'Delaware.'—This engine is one of Stephenson's make, with Booth's patent boiler, and the performance detailed is the first effort made with her."

"Yesterday and today I made trial of this engine between this place and Frenchtown, and have the satisfaction of being able to say that it works well. The large radii of our curves (the least being 10,000 feet) will enable us to pass through them without abating its velocity. In going yesterday to Frenchtown we passed through the 5th curve (radius 20,000 feet) with a velocity of upwards of fifteen miles per hour, and in returning to New Castle we passed through it with a velocity of upwards of twenty miles per hour.

"Although every part of our road is in good repair, yet to insure safety the embarkments were crossed with a reduced velocity, shutting off the steam a short distance before we arrived at each of them, notwithstanding which we averaged for the whole distance in going to Frenchtown a speed of about twelve miles per hour; and when returning to New Castle (twelve miles of the distance being performed after dark) we averaged upwards of ten miles per hour. The shortest period of time within which we passed from one mile post to another, was *two minutes* (or the rate of thirty miles per hour); this was performed between the seventh and eighth mile from New Castle, where the road is *straight* and *level*. A part of this mile was run over with a velocity of upwards of *forty* miles per hour, and from the small portion of steam used to obtain that velocity, I have no doubt that the whole distance of sixteen miles and a half from New Castle to Frenchtown, can be passed over with this engine and tender, in the short space of twenty minutes, or at the extraordinary rate of fifty miles per hour; a speed far surpassing, and perhaps trebling the velocity which for some time to come will be agreeable to the passengers crossing this peninsula.

"The fuel employed in making these experiments was pine wood."

The Indian War. Gen. Scott issued a general order on taking command of the forces to be employed against the Indians, at Detroit on the 3d inst. in which he announces that he would proceed immediately with the first detachment of troops to Chicago. The first detachment consisted of about 400 men. The second of nearly equal force was to follow in three or four days, and the whole was expected to be concentrated at Chicago about the 15th. Black Hawk's camp was on the Coshquonong lake, at the head of Rock river, about 90 miles from Chicago. The place abounds with fish and wild rice, and protected by being surrounded with marshes. Black Hawk's force is thought not to exceed 700 men. Gen. Atkinson was in the middle of June advancing upon him with a powerful force from below. He can of course make no resistance against so formidable an army. The country between Chicago and the head of Rock river is level and admits of being traversed with wheel carriages and field artillery.

1,500 men are, it is stated, at work on the Boston and Lowell Railroad.

FOREIGN INTELLIGENCE.

England. No official accounts of the fate of the Reform Bill has yet reached us. We copy from the New York Commercial Advertiser an extract of a letter from Montreal.

Captain Clark, of the Hercules steamer, tells me that, as he was leaving the wharf at Quebec, on Monday evening, he spoke to a captain who had sailed on the 7th June, who informed him that *the Bill had passed unmutilated*—"The Bill, the whole Bill and nothing but the Bill."

During the whole discussion, the anti-reform peers appear to have kept aloof from the debates; for it is stated that during the sittings, no more than 36, 23 or 15 are mentioned as having been present.

MARRIAGES.

In this city, Mr Samuel S. Adams to Miss Eliza B. Willis; Mr Ralph Sargeant to Miss Bena Gray.

By Rev. Mr Mott, Mr Israel Fairbanks, of Harvard, to Miss Lydia Carver Lane, of Ipswich.

By Rev. Mr Ripley, Mr Nathaniel Francis to Miss Mary Leavitt; Mr Orves Bridge Perry to Miss Sarah Maria Farnam

By Rev. Mr Parkman, Mr A. Hamilton Robinson to Miss Mary Elizabeth Clark.

In Newburyport, Hon. Ebenezer Bradbury to Miss Mary Toppan.

In Taunton, Mr Philip E. Williams to Miss Bashaba W. Wilbour.

In Northboro', Mr Samuel Ballard to Miss Nancy F. Ash, both of that place,

In Norfolk, Lieut. A. B. Pinkham, of the U. S. Navy, to Miss Lydia H. Davis.

DEATHS.

In this city, Mr John Howe, son of the late Mr James Howe, aged 37; Eliza Williams, 16, second daughter of R. P. Williams, bookseller; Mrs Susan, widow of the late Richard Huntley; Mrs Sarah, wife of Mr Josiah Lucas, 35.

In Malden, Mr Noah Phillips, formerly of Easton, aged 19.

In Hingham, widow Deborah Todd, aged 80.

In Cohasset, 4th inst. Elisha Doane, Esq. aged 70, for many years a magistrate in that town; Mr John W. Bickford, 22.

In Lynn, Mr James Stone, aged 24.

In West Bridgewater, Mr Nathan Howard, aged 86.

In Northboro', suddenly, Mrs Sarah, wife of Mr John Miller, aged 60.

In Haverhill, Major David Wells, aged 92, a soldier in the old French War, and in the American Revolution.

In New York, of apoplexy, Abraham Bigelow, Esq. of Cambridge, aged 71, for many years Clerk of the Courts of the County of Middlesex.

In New York, Mr James Ferguson Rogers, printer, formerly of Newburyport, aged 22.

In Norfolk, Lieut. John H. Lee, of the U. S. Navy.

In Baltimore, John P. Martin, Esq. aged 72. He entered the army in 1776, being not 16 years of age.

In London, May 30th, at his residence in Langham Place, Sir James Macintosh, aged 66. He had long been troubled with a liver complaint, acquired by his residence of ten years in India.

ADAMS FEMALE ACADEMY,
DERRY, N. H.

The SECOND TERM at the Adams Female Seminary commences on Wednesday, the first day of August next.

C. S. THOM.
Secretary to the Board of Trustees.

Derry, N. H. July 10, 1832.

—

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructors.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT,
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS.
} *Committee.*

July 14.

NEW BOOKS.

Just published by L. C. BOWLES. No. 362 Washington Street (sign of the Book) "Life in the Wilds," being No. 1 of Illustrations of Political Economy. By H. MARTINEAU: Author of 'Times of the Saviour,' 'Five Years of Youth,' &c.

In Press, and will be published in a few days, "The Hill and Valley," by the same Author.

Preparing for the Press several New Works, due notice of which will be given.

☞ For sale at the above Store a great variety of *new* and *approved works* for Juvenile Libraries at *very reduced prices*; together with a general assortment of Theological and Miscellaneous Books, Stationary, &c. &c. July 14.

BOOK AND JOB PRINTING

EXECUTED WITH

CORRECTNESS, NEATNESS AND DESPATCH,

BY

MINOT PRATT,

No. 362 WASHINGTON STREET,

BOSTON.

SLATER'S ORIGINAL DRAUGHT.

Will be published the ensuing Fall "An Original Draught of the Primitive Church, in Answer to a Discourse, entitled 'An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 300 years after Christ—by Lord Chancellor King.' By a Presbyter (Slater) of the Church of England. First American, from the London Edition, with a Biographical Memoir of the Author, and a Notice of the circumstances under which the work was written—by a Presbyter of the Protestant Episcopal Church in Massachusetts."

The work will be printed on a new type and good paper, and be comprised in one volume, royal 12mo, of between 300 and 400 pages, neatly bound in glazed muslin, at $1,00 per copy. Subscriptions received by

R. P. & C. WILLIAMS,
Nos. 18 and 20 Cornhill, (late Market Street.)

☞ For sale as above a large assortment of Books, on liberal terms. July 14.

SMITH'S INTRODUCTORY ARITHMETIC.

The Little Federal Calculator, consisting of Questions and Tables, to employ the mind and fingers only, designed particularly to go before the slate and to prepare for it. By ROSWELL C. SMITH, Author of Practical and Mental Arithmetic.

The reputation and extensive use of the author's larger treatise on Arithmetic render it unnecessary to say much to insure the attention of teachers to this work. It is on the Eclectic plan, and it is believed it will be found a great improvement in the art of teaching Arithmetic to young children. It contains no pictures, but in its small compass comprises a vast amount of useful matter so arranged as to interest children and excite their desires to look more deeply into the subject and thus be prepared for the larger work.

[Extract from Mr Colburn's Lecture before the American Institute.]

"It has often been asked whether the plates that accompany Colburn's Arithmetic, or any thing of a similar nature, are of any use to the learner. I think myself that they have but little effect upon his progress. The plates are very convenient, but I believe the fingers do about as well as any thing. If the scholar is assisted by helps of this kind he should be allowed to use them entirely by himself and in his own way. Any helps by which the work is partly done for the scholar, are certainly injurious. It is by his own efforts that a child is to learn, if he learns at all. The teacher may assist him in understanding the question, but not in the operation,—not even in arranging the counters; for to do this is to do for him the most important part of the solution."

Hence the arbitrary arrangement of any lines, plates, &c. in the book, by which the child sees the solution of a question without exercising his mind in working it out, is by unions. In this work that error is avoided, and the only mode of illustration is by the pupil's own fingers, moved by himself.

This day published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. July 14.

UNITARIAN ADVOCATE,
FOR JULY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 1, for July, 1832.

CONTENTS.

The Sabbath. Thoughts on the Character and Prospects of the Present Age. Variety of Preaching. Lines on the Death of Miss Hannah Adams—Original Poetry. The Visible and the Invisible. Illustrations by Coleridge. Blessed are the Dead—Original Poetry. The Existence and Rights of Churches. New Books. *Intelligence*—Ordinations—Dedications—Unitarianism in the West—Meetings of Unitarians—Auxiliaries to the American Unitarian Association. July 7.

NOTICE.

The subscriber has removed to the new building, No 362 Washington street near Boylston market, (the store formerly occupied by Marsh, Capen & Lyon,) where he will keep for sale a general assortment of Classical, School, Juvenile, Theological, and Miscellaneous Books, Account Books, Stationary, Cutlery, and Fancy Goods, at reasonable prices.

LEONARD C. BOWLES.

☞ Libraries, Academies, and Schools, supplied on favorable terms.

*** A Printing Office and Book Bindery being connected with this establishment, orders for work in either of those branches received and executed on the best terms. July 7.

LIBERAL PREACHER,
FOR JULY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for July, 1832.—New Series, Vol. II. No. 7, Containing a Sermon by Rev. NATHANIEL L. FROTHINGHAM, of Boston. *Subject.*—"Barabbas preferred," from John xviii. 39, 40. July 7.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XIII. of the NEW ENGLAND MAGAZINE, for July, 1832.

CONTENTS.

ORIGINAL PAPERS. Early American Artists and Mechanics; Sports of Childhood; The Schoolmaster, Chap. IV.; The writings of Sir Walter Scott; The Farewell; Our Village Poet; Ugly Reflections; Life beyond the Frontier; Dramatic Reminiscences, No 5; A Poet's Repinings; A Chapter on Field sports; Humors of an Oriental; A morning in June; Reminiscences of a retired Militia Officer, No 3; Death and the lady; Stephen Girard; A Vision; The Night Season.

MONTHLY RECORD. *Politics and Statistics.*—United States, New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania Ohio, Illinois,

Literary Notices.—Swallow Barn, or a sojourn in the Old Dominion. The History and Geography of the Mississippi Valley, Geography of the Atlantic United States, and the whole American Continent, by Timothy Flint. The soul of man, by Leonard Withington. The Alhambra, by the author of the Sketch Book. The faith of the Pilgrims; a Sermon, delivered at Plymouth, on the 22d of December, 1831, by John Codman, D. D. A Discourse before the Massachusetts Society for the Suppression of Intemperance, by William Sullivan. Ladies' Family Library, by Mrs Child, Vol. I. Correspondence between the First Church and the Tabernacle Church in Salem. Biography of Stephen Girard, by Stephen Simpson. Commentaries on the Law of Bailments, by Joseph Story, LL. D.

Obituary Notices.

Literary Intelligence. July 1.

FLINT'S GEOGRAPHY.

Just published and for sale by RICHARDSON, LORD & HOLBROOK, "Flint's Geography," new edition; two volumes in one.—Vol. I. containing, The History and Geography of the Mississippi Valley—to which is appended, a condensed Physical Geography of the Atlantic United States, and the whole American Continent.—Vol. II. The United States, and the other Divisions of the American Continent. By TIMOTHY FLINT, author of 'Recollections of the last ten years in the Mississippi Valley,' 'Salve Magna Parens.' &c. July 7.

LEMPRIERE'S CLASSICAL DICTIONARY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book publishers, 'Lempriere's Classical Dictionary,' new edition; for schools and academies, in one volume 12mo; price $1 50. 'This edition contains every name in the best revised English edition of Lempriere's original work. It also contains all the matter that is either important or useful for families and young persons. The original work is full of indelicate passages which necessarily exclude it from the multitude of schools for young persons, to which it would otherwise be of the greatest importance. In the present edition, all such passages are excluded, and nothing is introduced which may render it improper for youth of either sex. The abridgment consists in the rejection of references to ancient authors, biographical notices of the best edition, matter which is repeated under several different heads, and exceptionable or unimportant passages. It is obvious, therefore, that the work not only contains all that is essential in the octavo edition, (except to merely classical scholars,) while it is free from the blemishes which have hitherto prevented the work from being used in the numerous schools and academies for youth in our country.' July 7.

THIS day published by GRAY & BOWEN, 141 Washington Street,

THE NORTH AMERICAN REVIEW,
NO. LXXVI.

CONTENTS.

Art. I. History of Kentucky.—The History of Kentucky, exhibiting an Account of the Modern Discovery, Settlement, Progressive Improvement, Civil and Military Transactions, and the Present State of the Country. In two volumes. By H. Marshall.

Art. II. Cousin's Philosophy.—Cours de Philosophie. Par M. V. Cousin, Professeur de Philosophie à la Faculte des Lettres de Paris. Introduction a l'Histoire de la Philosophie.

Art. III. Life and Times of Richard Baxter.—The Life and Times of the Rev. Richard Baxter, with a Critical Examination of his Writings. By Rev. William Orme, author of the Life of John Owen, D. D., Bibliotheca Biblica, &c. In two volumes.

Art. IV. Hodgson's Memoirs on the Berber Language.—1. Grammatical Sketch and Specimens of the Berber Language, preceded by Four Letters on Berber Etymologies, addressed to the President of the American Philosophical Society. Read Oct. 2, 1829. Published in the Transactions of the Society.—2. Notes of a Journey into the Interior of North Africa, by Hadji Ebn-ed-Din El-Eghwaati. Translated by W. B. Hodgson, Esq. late American Consul at Algiers, and a Foreign Member of the British Royal Asiatic Society.

Art. V. Henderson's Iceland—Iceland; or the Journal of a Residence in that Island, during the years 1814 and 1815; containing Observations on the Natural Phenomena, History, Literature and Antiquities of the Island; and the Religion, Manners, and Customs of its Inhabitants. By Ebenezer Henderson, Doctor in Philosophy, &c. Abridged from the Second Edinburgh Edition.

Art. VI. Cholera.—London Quarterly Review. No. XCI. Article VI. On the Cholera.

Art. VII. American Colonization Society.—1. Fifteenth Report of the American Colonization Society. Washington.—2. Letters on the Colonization Society; with a View of its Probable Results; addressed to the Hon. C. F. Mercer. By M. Carey.

Art. VIII. English Literature of the Nineteenth Century.—American Library of Useful Knowledge. Vols. II. III. IV.

Art. IX. Habits of Insects.—Insect Architecture. Insect Transformations. Insect Miscellanies.

Art X. Bigelow's Travels in Malta and Sicily.—Travels in Malta and Sicily, with Sketches of Gibraltar, in Eighteen Hundred and Twenty-Seven. By Andrew Bigelow, Author of 'Leaves from a Journal in North Britain and Ireland.' June 30.

THE CHRISTIAN EXAMINER and GENERAL REVIEW—No. LI. *for July* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art I. Life of Sir Isaac Newton—The Life of Sir Isaac Newton. By David Brewster.

Art. II. Arius and the Arian Controversy—Library of Useful Knowledge; History of the Church.

Art. III. Hinck's Sermons—Sermons and Occasional Services selected from the papers of the late Rev. John Hincks. With a Memoir of the Author, by John H. Thom.

Art. IV. Dignity and Interest of the Clerical Office—A Sermon, preached at the Annual Election, May 23, 1831. By Leonard Withington.

Art. V. Contemplations of the Saviour—Contemplations of the Saviour; a Series of Extracts from the Gospel History, with Reflections, and Original and Selected Hymns. By S. Greenleaf Bulfinch.

Art. V. Mr Frost's School Books—1. An Abridgment of "Elements of Criticism, by the Honorable Henry Home of Kames." Edited by John Frost.—2. Outlines of History; embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Second American Edition, with Additions and a Set of Question for Examination of Students. By John Frost.—3. History of Ancient and Modern Greece; illustrated with Maps and Copperplate engravings. Edited by John Frost.

Art. VII. Cheneviere's Essay on Original Sin—Du Peche Originel, ou de la Depravation Hereditaire dans l'Homme. Par M. Cheneviere, Pasteur et Professeur a Geneve. Second Essai.

Art. VIII. Man considered in relation to External Objects—The Constitution of Man considered in relation to External Objects. By George Combe.

Index. June 30.

SELECTED POETRY.

[From the Christian Index]

YESTERDAY.

And where are now thy sunny hours,
Fond man, which shone but *yesterday*?
Perchance thy path was rich with flowers,
That glittered in thy joyous way!
Perchance the day's pure eye of light
Was one interminable smile;—
And visions, eloquent and bright,
Stirred thy wrapt soul with bliss the while.

And where are they?—the sweeping tide
Of onward and resistless time
Is strewn with wrecks of baffled pride—
Conceptions high—and hopes sublime:—
Dreams, that have shed upon the earth
The gladdening hues of Paradise—
Their charm is flown—hushed is their mirth,
And all their kindling ecstasies.

It may be that the heart was sad,
And wrapt in sorrow yesterday;
Perchance the scenes that once could glad
Thy spirit, passed like spring away;—
That on the waste of years was seen
Nought that might cheer thy gloomy breast,
No sunny spot, of vernal green,
On which the thoughtful eye could rest.

What recks it now, that then a cloud
Was dimly brooding o'er thy head;—
That to the tempest thou hast bowed,
When joy's ephemeral beams had fled?
That day hath gone—its care is o'er;
Its shadows all have passed away;
Time's wave hath murmured by that shore,
And round thee now is but—*to-day*.

Then what is *yesterday*?—a breath;—
A whisper of the summer breeze;—
A thing of silent birth and death,
Colored by man's fond sympathies!
It had its buds—they all are gone—
Its fears—but they are now no more:
Its hopes—but they were quickly flown—
Its pure delights—and they are o'er!

Look ye not back—save but to glean
From the deep memories of the past—
From the illusions of each scene,
The thought, that time is flying fast;
That *vanity* on things of Earth,
Is by a pointed diamond writ;—
Its hours of wild and transient mirth,
Are midnight skies by meteors lit!

Oh, what is *yesterday*?—a ray
Which burst on Being's troubled wave;
Which passed like a swift thought away
Unto Eternity's wide grave!
A star whose light hath left the sky;
But for a little moment given;
Scarce flickering on the gladdened eye;
Ere it hath left the vault of heaven!

To-day!—How in its little span,
The interests of an endless state,
Beyond the feverish life of man,
Are crowded with their awful weight?
Prayers may ascend, the soul may pour
Its trembling supplications here,
That when time's fitful hour is o'er
Its hopes of Heaven may blossom there!

W. G. C.

MISCELLANEOUS.

PORTRAIT OF FENELON.

The Baltimore Patriot gives the following Portrait of Fenelon, translated from St Simon's Memoirs of the Court of Louis XIV.

This prelate was a tall spare man, of a good figure, pale, the nose large, the eye full of fire and most expressive of sense and talent. I have never seen anything like his countenance, and having once seen it, it was impossible to forget it. It was full of contrarieties. There were gravity and gallantry, seriousness and gaiety: it was as appropriate to the man of learning as the bishop, to the bishop as the man; above all, there shone forth in it, as in all the rest of his person, an air of perfect grace, decorum, delicacy, mind, and more than anything, nobleness. It required an effort to take your eyes from him. All his portraits are speaking, without, however, catching the exact harmony which reigned in the orignal, or the various delicate shades of character collected in his face. His manners corresponded with his appearance; his ease communicated itself to others; there were moreover an air and good taste that are only to be acquired by mixing with the best society, and the great world, which diffused themselves over all his conversations; along with which a natural eloquence, gentle yet flowery, an insinuating politeness, at the same time noble and discriminative; an elocution, neat, easy and agreeable; every thing appeared as it fell from him, clear and perspicuous; even matters, which, in other hands, would have been thought embarrassed and obscure. He seemed never to wish to appear a wiser man than the one he was conversing with; he put himself within the reach of his auditor, without letting him perceive it, so that the effect was like enchantment, and nobody could leave him, and not try to return to him. It was his rare talent—and he had it to perfection—which all his life bound his friends to him, in spite of his disgrace, and which in their dispersion brought them together to talk of him, to regret him, to wish for him, to attach themselves closer and closer to him, as the Jews sigh and wait for the coming of the Messiah. It was in the character of a species of prophet that he had acquired that power over his followers, which though exercised in all sweetness and gentleness, yet could bear no resistance. If he had returned to court, or entered the council, which was his grand aim, he would not long have suffered his co-adjutors to remain as companions. Once at anchor, once without need of the aid of others, it would have been soon dangerous not merely to resist him, but not to maintain a constant condition of suppleness and admiration towards him.

In the retirement of his diocese he lived with the humble and industrious piety of a pastor, and with the magnificence and confidence of a man who felt no pain at renouncing what others might suppose him to regret. He had the art of keeping the world at its proper distance. No man ever had the passion of pleasing more than he: it extended to the servant as well as the master; never did man carry it further, or with a more constant, regular, and continued application, and undoubtedly that man never lived who succeeded more eminently. Cambrai is a place of great resort and passage; nothing could equal the politeness, the discernment, the charming and agreeable manner, with which he received every body. At first he was shunned; he courted no one; gradually and almost insensibly, the charm of his manner attracted a small body of friends; under favor of this little crowd, several of those whom fear had kept away, were glad to come and sow seeds, to be reaped in other times. From one to another the fashion caught, and every body went. When the Duke of Burgundy began to show himself, the prelate's court was still further increased, and really became an effective one when the Duke became Dauphin. The number of persons whom he had welcomed, the quantity of those who had lodged with him in passing through, the care he had taken of the sick, of the wounded, who on various occasions had been brought into the city, had won the hearts of the troops. He was assiduous in his attendance on the hospitals, and among the officers, high and low; he would keep invalids at his palace for many months together, until they were perfectly re-established. While in the character of a true pastor he was vigilant in the care of their souls, and ready at the call of the meanest among them, and with his power of eloquence, and his knowledge of the human heart, so successful in gaining authority over their minds, he was not less attentive to their corporeal wants. Subsistence and nutriment for the sick, delicacies for the fastidious, and even medicines, were brought from his abode in quantities; and yet in all this an order, a method, and a care, that each thing was the best of its kind. At all consultations on critical cases he was sure to preside. It is absolutely incredible to what a point he became the idol of the soldiery, and how his name resounded into the very heart of the court.

His alms, his repeated episcopal visitations many times in the year, which made him personally known in the remotest district of his diocese, his frequent preachings both in town and village, his facility of access, his humanity to the lowly, his politeness to others, the natural grace which increased the value of every thing he said and did, made him adored by the people; and the priests, whose brother and father he called himself, wore him in their very hearts. And with all this art and this passion for pleasing, there was nothing low, nothing common, affected, misplaced; he was always precisely on the right footing with every one. He was easy of access, and every claim upon him was met with a prompt and disinterested expedition; and all who held office under him throughout his extensive diocese seemed animated with the spirit of their principal.

AMERICAN COLONIZATION SOCIETY.

In the July number of the North American Review there is a long and full notice of two pamphlets on colonization. One is the "Fifteenth Report of the American Colonization Society," and the other is "Letters on the Colonization Society addressed by Matthew Carey to the Hon. C. F. Mercer."

We are told that the scheme of colonization was agitated more than thirty years previous to 1817. Rev. Mr Finley, of New Jersey has been generally considered its author; but the first notice we have of his views on the subject are from the following letter addressed by him in 1815 to a citizen of New York.

'The longer I live,' says the writer, 'to see the wretchedness of men, the more I admire the virtue of those who devise, and with patience labor to execute, plans for the relief of the wretched. On this subject, the state of the *free blacks* has very much occupied my mind. Their number increases greatly, and their wretchedness too, as appears to me. Every thing connected with their condition, including their color, is against them; nor is there much prospect that their state can ever be greatly ameliorated, while they shall continue among us. *Could not the rich and benevolent devise means to form a Colony on some part of the Coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and of protection and support till they were established?*'

The subject of colonization was discussed by the Legislature of Virginia as early as 1777, and the discussion was revived again about the year 1800. Their thoughts were first directed to Sierra Leone, and afterward to the Portuguese territory in South America. But these proceedings of the Virginia Legislature were private. The first public expression of sentiment on the subject was made by this Legislature in December, 1816. The following resolution was at that time adopted.

'Whereas,' says the Preamble, 'the General Assembly of Virginia have repeatedly sought *to obtain an asylum beyond the limits of the United States for such persons of color as had been or might be emancipated under the laws of this Commonwealth*, but have hitherto found all their efforts for the accomplishment of this desirable purpose frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success; they now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the Government of the United States in abolishing the African slave-trade (a traffic which this Commonwealth, both before and since the Revolution, zealously sought to terminate,) to renew this effort, and do therefore *Resolve;*

'That the Executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or upon the shore of the North Pacific, or at some other place not within any of the United States or under the territorial Government of the United States, to serve as an asylum for such persons of color as are now free and may desire the same, and for those also who may hereafter be emancipated within this Commonwealth; and that the Senators and Representatives of this State, in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States, in the attainment of that one object; *provided*, that no contract or arrangement respecting such territory shall be obligatory upon this Commonwealth, until ratified by the Legislature.'

The late Mr Jefferson took an early interest in the plan of colonization. In a letter written in January, 1811, he says:—

'Sir,—You have asked my opinion on *the proposition of Ann Mifflin*, to take measures for procuring on the coast of Africa an establishment at which the people of color of these States might from time to time be colonized, under the auspices of different Governments. *Having long ago made up my mind on this subject*, I have no hesitation in saying, that I have ever thought that the most desirable measure which could be adopted, for gradually drawing off this part of our population,—most advantageous for themselves as well as us.'

Again he says:—

'*Nothing is more to be wished, than that the United States would themselves undertake to make such an establishment on the coast of Africa.*'

In 1790 Fernando Fairfax wrote thus in reference to a plan of emancipation and colonization; which plan he afterwards proposed should be carried into operation on the coast of Africa.

'It is proposed, *that a colony should be settled, under the auspices and protection of Congress, by the negroes now within the United States, and be composed of those who are already, as well as those who at any time hereafter may become, liberated by the voluntary consent of their owners;* since there are many who would willingly emancipate,' &c.

The credit of originality is said however not to belong to Mr Fairfax. On this subject the North American Review says:—

In the Memoirs of Granville Sharp (published several years since in England, and written by Mr Prince Hoare, one of the honorary governors of the African Institution,) is preserved a letter addressed to that gentleman in January, 1789, by the Rev. Samuel Hopkins, an eminent minister of Newport, Rhode Island. The object was to ascertain the situation of the colony at Sierra Leone, and especially, "whether the blacks of new England, who have been educated and habituated to industry and labor, either on lands or as mechanics, and are thereby prepared to bring forward such a settlement better than any others that can be found," *might have any part of the colonial lands to settle on*, and upon what terms. He had come to this point, he writes, in consequence of long observation of the state of the free blacks in this country. Many of them were already desirous, he adds, "of removing to Africa, to settle on lands which they think may be obtained of some of the nations there, from whom they were taken, and whose language they retain; and there maintain Christianity, and spread the knowledge of it among the Africans; at the same time cultivating their land, and introducing into that hitherto uncivilized country the arts of husbandry, building mills and houses, and other mechanic arts, and raising tobacco, coffee, cotton, indigo, &c. for exportation as well as their own use." We cite thus much of this document, as singularly correspondent in its reasoning and anticipation to what has been subsequently said and done.

COMMON PLACE BOOKS.

The following remarks are an abstract of an article on Common Place Books in the July number of the Annals of Education.

The question has been much discussed among scholars, whether the practice of taking notes of books, as they are read, and of transcribing the most striking passages, is an aid, or an obstacle to the acquisition of knowledge. Some have openly condemned it as pernicious, while others have as effectually discountenanced the plan, by representing it, as at best, but a mechanical auxiliary, which it is unworthy of genius to employ. But it may be easily shown, that the current of authority, and the weight of argument are with those, who consider Common Place Books, if judiciously used, as one of the greatest aids in making extensive acquirements.

Common Place Books are not intended as substitutes for labor. They require on the contrary, an additional amount, both of mental and manual industry. They are not designed for those, who run over the most profound achievements of the human intellect, as they do over the pages of a fashionable novel—nor for those, who expect to reach the summit of 'the Mountain of Science' *per saltum*—nor for those, who use mechanical helps to relieve the mind from the pain of exertion. They are designed for such as are willing to pay the price of learning—*labor*. They are meant only for the hard student, who employs whatever aids he allows to himself, solely to invigorate and expand his mental powers.

The opinions of illustrious men, upon this question, are deserving great consideration, because they are presumed to have practised what they recommend.

The writer here speaks of Gibbon, Locke, Pothier, Bacon, and Brougham, and then says:—

I pass on to cite some American authorities. In his admirable essay on indolence and intellectual dissipation, Mr Wirt has the following remarks addressed to a young lady. 'If you have time for it, read authentic history, which will show you the world as it really is; do not read rapidly and superficially, with a view merely to feast on the novelty and variety of events, but deliberately and studiously, with the pen in your hand and your note books by your side, extracting as you go along, not only every prominent event, with its date and circumstances, but every elegant and judicious reflection of the author, so as to form a little book of practical wisdom for yourself.' A gentleman of the same profession, and now one of our most eminent statesmen, remarked to me some years since, in speaking of common place books, that no man could make great acquisitions without them. I had once the pleasure of forming an acquaintance with a young man, now, alas! no more—who, at an early age, astonished every one by the variety and extent of his attainments, by the vigor and maturity of his mind, by his habits of application, and by the amazing powers of his memory. His manuscripts and notebooks would make a small library. A President of one of the New England Universities, whose name I must be allowed to conceal, always reads with a pen in his hand. He declares that he has derived incalculable advantage from the mere mechanical use of the pen, and that his experience of its benefits warrants him in giving the practice his warm recommendation. It will be at once admitted that these are high authorities, and ought to be reverently regarded.

The principal argument against the use of common place books is, that they injure the memory—that when observations are committed to paper, the author is apt to relinquish all further care of them. It is unquestionable that they may be thus *misused*. He, who takes no pains to keep what he has read and written in remembrance, and does not occasionally refresh his memory by re-perusal, has performed the task of a copyist—not of a student. Common place books must be employed, not to supply the place of that important faculty, but as a means of expanding its powers. It is an universally admitted, philosophical truth, that the readiness and retentiveness of the *memory* depend almost entirely upon the degree of *attention* bestowed upon the subject to be remembered. The connection between them is intimate and exact. Attention is the purveyor of the memory. Will it be pretended that an individual can read any work, and accompany his perusal by the making of extracts, annotations and a clear analysis, without a great deal of attention, which must serve to impress the subject more deeply on the mind—or will it be denied, that the vast number of books, which are read for the gratification of the moment—often without being understood—are generally thrown aside and forgotten? This argument might be urged, with equal plausibility, to the merchant, that the keeping a day-book and ledger would impair his memory, and he should therefore throw them aside.

One of the most obvious benefits of this practice, in addition to those which have been already mentioned, is, that it brings together from various and distant sources, everything relating to the same subject. New views, facts, or illustrations, of a theme which seems to have been exhausted, may sometimes be found in a place, where they are least expected; and a well kept note book becomes a Cyclopedia, limited or copious, according to the industry of the student and the range of his researches.

Another benefit, and the last I shall notice, is, that it creates *habits of observation*. The practice is utterly hostile to that dreamy indolence, with which, I fear, too many excellent works are perused. There are moods of mind, when even an entertaining work may be read, and the reader shall yet not be able to recall a single sentence it contained. In some men, this mode of reading has become a habit. A gentleman, who had travelled considerably in Europe, strongly urged this advice upon a nephew, who was about to spend some months in Paris—to make it an invariable rule to write something in his Journal every evening—for he had observed that the young gentlemen who began to neglect their Journals, began, at the same time, to neglect every other object of their journey—to be less observant of men and things—less regular and less industrious.

[From Malte-Brun's Universal Geography.]

SCRIPTURAL ILLUSTRATION.

"And God opened her eyes, and she saw a well of water; and she went and filled her bottle with water, and gave the lad to drink."—Genesis xxi. 19.

The desert of Mesopotamia now presents to the eye its melancholy uniformity. It is a continuation, and as it were, a branch of the Great Arabian Desert on the other side of the Euphrates. Saline plants cover, at large intervals, the burning sand, or the dry gypsum. Wormwood spreads here, as the furze in Europe, over immense tracts, from which it excludes every other plant. Agile herds of gazelles traverse those plains where many wild asses formerly roved. The lion concealed in the rushes along the river, lies in wait for these animals; but when he is unable to seize them to appease his hunger, he sallies forth with fury, and his terrible roaring rolls like thunder from desert to desert. The water of the desert is, for the most part, bitter and brackish. The atmosphere, as is usual in Arabia, is pure and dry; frequently it is burning in the naked and sandy plains; the corrupt vapors of stagnant waters are diffused there; the exhalations of the sulphureous and salt lakes increase the pestilential matter. Whenever any interruption of the equilibrium sets a column of such infected air into rapid motion, that poisonous wind, called *samum* or *samyel*, arises, which is dreaded less in the interior of Arabia than on the frontiers, and especially in Syria and Mesopotamia. As soon as this dangerous wind arises, the air immediately loses its purity, the sun is covered with a bloody veil, all animals fall alarmed to the earth, to avoid this burning blast which stifles every living being that is bold enough to expose itself to it.

The caravans which convey goods backwards and forwards from Aleppo to Bagdad, and have to tranverse these deserts, pay a tribute to the Arabs, who consider themselves as masters of these solitudes. They have also to dread the suffocating winds, the swarms of locusts, and the want of water, as soon as they leave the Euphrates. A French traveller affirms that he was witness to a scene occasioned by the want of water, the most terrible that can be imagined for a man of feeling. It was between Anah and Dryjeh. The locusts, after they had devoured everything, at last perished. The immense numbers of dead locusts corrupted the pools from which, for want of springs, they were obliged to draw water. The traveller observed a Turk, who, with despair in his countenance, ran down a hill, and came towards him. "I am," said he, "the most unfortunate in the world. I have purchased at a prodigious expense, two hundred girls, the most beautiful of Greece and Georgia. I have educated them with care; and now that they are marriageable, I am taking them to Bagdad to sell them to advantage. Ah! they perish in this desert of thirst, but I feel greater tortures than they." The traveller immediately ascended the hill; a dreadful spectacle here presented itself to him. In the midst of twelve eunuchs, and about an hundred camels, he saw these beautiful girls, of the age of twelve to fifteen, stretched upon the ground, exposed to the torments of a burning thirst, and inevitable death. Some were already buried in a pit, which had just been made; a greater number had dropped down dead by the side of their leaders, who had no more strength to bury them. On all sides were heard the sighs of the dying; and the cries of those, who having still some breath remaining, demanded in vain a drop of water. The French traveller hastened to open his leathern bottle, in which there was a little water. He was already going to present it to one of these unhappy victims. "Madame,' cried his Arabian guide, "wouldst thou also have us to die of thirst." He immediately killed the girl with an arrow, seized the bottle, and threatened to kill any one who should venture to touch it. He advised the slave-merchant to go to Dryjeh, where he would find water. "No," replied the Turk, "at Dryjeh the robbers would take away all my slaves." The Arab dragged the traveller away. The moment they were retiring, the unhappy victims seemg the last ray of hope vanish, raised a dreadful cry. The Arab was moved with compassion; and took one of them and poured a drop of water on her burning lips, and set her upon his camel, with the intention of making his wife a present of her. The poor girl fainted several times when she passed the bodies of her companions, who had fallen down dead on the way. Our traveller's small stock of water was exhausted, when they found a fine well of fresh and pure water; but the rope was so short, that the pail would not reach the surface of the water. They cut their cloaks in strips, tied them together, and drew up but little water at a time, because they trembled at the idea of breaking their weak rope, and leaving their pail in the well. After such dangers they at last arrived at the first station in Syria.

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